/28 cont./

836 property and are offered to ships' crews, despite their usually
729 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
729 bers of their own tribe. This view, common to all primitive
577
[186] peoples, cannot therefore change our judgment of the morality
of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

•857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

/30/

852 The wound holes are kept open with cotton threads passed
304 through them and changed often. The patient must fast for one day and is permitted to take only liquid nourishment for some time. The whole post-operative treatment is handled by an older woman experienced at it.

852 From now on the boys wear the T-shaped lip ornaments
301 of mother-of-pearl, not until later the piuva wood plugs. On
291 this occasion the bast apron of the women is put on the girls.

With the onset of puberty the young people of both sexes
881 receive the tribal tattooing amid similar ceremonies. The out-
304 line of a circle is marked on both cheeks with a stamp made
[824] out of a piece of gourd (tešiă). Then the place is cut out with
[752] a small sharp stone, and cotton lint is put in the wound. After stopping the bleeding, genipa juice rubbed in causes the blue color of the scar.

881 The first appearance of the period is not celebrated with special ceremonies. The menstruating woman is considered unclean and must live apart from the others during this time. She is not permitted to bathe, but is washed by other women from a gourd bowl especially intended for this purpose.

• 857 Games and dancing. At an early age the children imitate the activities of adults. The boys practice archery and fishing; the girls give their mothers a hand in the household as soon as
524 possible. The clay figures have already been mentioned as children's toys. There are also small tops (kotauă, Fig. 15 /see p. 61/), canoes and oars, cooking dishes, etc. represented in the collection.

Games popular with the adults as well are the feather ball made of corncobs with ring-shaped inset, and furthermore the "game of cats cradle" /cited in English/ common in North America, as is well known, and recently described by Boas for the Eskimo. Strings drawn from hand to hand through the fingers represent certain animal figures by changing their arrangement. /Fig. 15 appears here./

/250 cont./

The way such anchored nets are set up is shown by the imitations with which children play (hãdẽkẽ̆). They are fastened to two long end rods; the net is stretched by means of several spaced sticks (Ill. 86). These stakes are driven down in front of the lake inlets, and by stretching the net on them the entrance to the lakes is blocked. From the boat the Indians beat the water and drive the thus frightened fish of the lake toward the entrance into the net, where they are then caught. (Such a device for catching piraruc͡ṹ is called dãðɪãĩ̃; see piraruc͡ṹ net above.) Other nets (hãnduku[šĩ]) are allegedly set up along the sandbanks; the carí fish, which

Ill. 85.
Knot formation of the fish nets.

Ill. 86. Barrier fish-net. Child's toy.

swims against the sandbanks at night, is caught in them and taken out in the morning. I never saw nets of this type set up; probably the narrow nets are used for this.

The largest mass catches are made by poisoning the water of the lakes; but this is at the same time the worst plundering exploitation. The lakes are blocked off by fences (lĩklõ̆), which consist of driven piles to which palm leaves are fastened. The stems of the poisonous cipo (timbo: ãnz̃ĩ) are placed on a forked stick and beaten soft with another stick, whereupon they are shaken out over the lake and a fine dust falls out. Then they are beaten a second time and shaken out. From the boat a second man stirs the water, which takes on a black coloring. The fish are stupefied by it

/304 cont./

11. Play and Sport.

Children's Toys.

857 868 Children at an early age imitate the activities of the adults: the boys practice shooting, rowing, fishing, and plaiting; the girls, spinning and cooking. Small-scale implements of the 524 adults are used in this. In addition, however, there are some implements which serve purely for play, such as small boats, imitations of the guns, tops, and clay dolls. Other games need no further equipment, such as balls, string game, etc., or are limited to adult men, such as the humming top, whizzing disk, and puzzle carving.

As for small-scale imitations of the implements of the adults, the boys use small bows and arrows, nets, and oars; the /305/ girls, small spindles and clay dishes. Strangely enough, small lances are entirely lacking.

524 411 The bows vary in length. The smallest have a bowstring length of only 27 to 32 centimeters and a very crude construction which does not measure up to that of the large bows. Small, unfeathered arrows of split cane are shot with them (Ill. 160 a, b). They serve for the first shooting attempts of small boys. Larger bows, intended for boys from three to four years old and older, fluctuate between 60 and 120 centimeters in length, depending on the age of the boys. Their construction corresponds to that of the undecorated bows of the adults; only a single bow bears as decoration a white-colored cotton winding with a maize leaf in the center and a feather tassel on the upper end /Ill. 160 appears here/ (Ill. 161). The arrows for these bows in part exhibit types other than those of the adults. Arrows with barbs (fish arrows) and similarly those with a toothed wooden point are lacking. Arrows with bamboo blade points (Ill. 162c) are very rare; on the other hand, those with a round wooden point, /Ill. 161 appears here/ which is 25-40 centimeters long, with a shaft length of approximately 80 centimeters (Ill. 162 a, b), are common. It is noteworthy that the feathering of such arrows in the case of three of my specimens has a character different from the common

/329 cont./

000 go fishing, but loitered around me in the camp). Children obey
593 their parents implicitly, and even adults still unquestioningly follow the advice of their mothers. Thus, Pedro's mother gave him the following good advice on his journey (Pedro was a widower with three children): Do not lend money (Pedro therefore flatly refused the attempts to borrow on the part of other comrades, with the argument that his mother had forbidden it); do not bring back a wife (in this respect, too, Pedro obeyed his mother and refused several attempts at matchmaking); men who run after women grow lean, but a person who eats a great deal grows fat.

Legally, too, parents, especially the mother, seem to [illegible] certain authority over their grown sons. For I was obliged to conduct with his mother the final negotiations about Pedro's taking his children along. I did not negotiate at all with Pedro himself.

● 859 The result of this rearing is that the children are never ill-behaved and seldom quarrel among themselves; they are merry and gay and soon trusting toward the stranger, without being guilty of rude familiarity.

576 In general, great value is put on dignified and polite behavior. In the huts, the members of the family were separately
[126] introduced to me. When, in the evening beside the fire, I wanted to write down their information, they blew upon a chunk of wood and held it up to me in order to give me light. When they were looking for honey on the way, they always brought me part of it in a piece of tree bark.

514 Modesty is part of the Indians' good behavior. Defecation takes place far outside the village, if possible hidden from the
[291] glances of others. When a girl about eight years old was supposed to sell me her string belt, she ran behind the nearest mat wall, put on a new one there, and then brought me the old one. It is only in farting that they are somewhat more negligent. Loud sounds are greeted with laughter or accompanied by dog-barks. In some places this seemed actually to be good form, and one would outdo the other. On the other hand, foul smells were taken amiss; they would all glance indignantly at the presumed offender and would give expression to their annoyance with disapproving bw and hm̃ sounds.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The older children are left to occupy and amuse themselves entirely as they may feel inclined. Nevertheless, they show a natural good behavior. But in observing them, the idea is somehow suggested to one that they are, to some extent at least, creatures of instinct, like irrational nature about them. In common with the brutes, they seem not inclined to go beyond limits whereby they might suffer injury. Just as the wild creature, left to itself, does not need to be governed or restrained by anything apart from itself for its well-being, neither do these wild children, apparently, need the oversight of their parents. There seems to be no danger that they will harm themselves, or get into trouble. They play naturally in a very quiet and restrained manner as if to avoid all possibility of attracting the attention of enemies. To sell children to traders, as is done in some parts of Brazil, particularly on the Amazon river, is unknown among the Karayá.

While still at a tender age, the children begin to imitate the doings of their elders. The boys amuse themselves with archery, and by fishing and swimming; and the girls aid their mothers in the household duties. Children's toys are clay figures, small tops, miniature canoes, and even little cooking utensils, corresponding to the "tea sets" of civilized children. An amusement of which even adults are fond, is to play with a ball made of corn cobs and feathers, and a ring. Another, is a game known to many of us as "cat's cradle," which is the looping of a cord over the hands held some distance apart, and relooping and crossing it over the fingers from hand to hand so as to make it represent the figures of various animals. This game is common among the Indians of North America.

There appears to be clans among the Karayá. Each village considers itself one large family—a paternal communistic society—possessing a distinct name, and having a certain district for its own peculiar hunting and fishing ground. The cultivated land—the little village plantation—is owned in common, is tilled by all, and the products are divided systematically to each family. A similar arrangement existed among